

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 31, 1901.

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Rev. Mr. Needham, of Pennsylvania, is doing some fine preaching in Ba'esville, so we learn.

A modern steamship can carry over 25,000 bales of cotton, at a cost of about \$3.00 per bale, making the voyage pay about \$80,000.

The English steamship, Monterey, has just sailed from the port of New Orleans with a cargo of 1,050 horses for South Africa.

A copy of the minutes of the Hobochitto Association has just reached us through the courtesy of the clerk, Rev. W. I. Williams.

From what we can learn, there is something on hand for Gulf Port and the Baptists of Mississippi that means more than anything yet sprung. More light will be turned on as the enterprise develops.

Mr. J. E. Gibson, who was arrested in this city some weeks ago at the instance of Gov. Longino, under the charge of attempted bribery, and who was tried and placed under a \$5,000 bond for his appearance in court, was, on last Tuesday, fined by the court in the sum of \$1,000 and all costs. The little episode cost Mr. Gibson about \$1,500.

The German cruiser, Vineta, dropped anchor in port at New Orleans, last Friday. As she steamed in, she received the national salute at the U. S. barracks, and as she was dropping anchor, a thousand whistles greeted her. She is built after the latest pattern of German cruisers, and is magnificent in appearance.

The following extracts about Bro. Cooper may prove of interest to some as well as to introduce this young brother to the brotherhood of the State:

"Rev. M. R. Cooper resigned at Savannah, Tenn., and accepted a call at Belen, Jones-town and Tunica, Miss., all on the Y. & M. V. road. All of these churches are in the great Delta. We are sorry to have Bro. Cooper leave Tennessee. He was doing fine work at Savannah. Our best wishes follow him to his new field in Mississippi."—*Baptist and Reflector*.

"Rev. M. R. Cooper, of Savannah, Tenn., who has accepted the call as pastor of the Baptist church at this place for the present year, came in last week, and will make his home in Belen. He preached his inaugural sermon at the church, last Sunday, to quite a large and attentive congregation. He is a young man, barely out of his teens and is an earnest, zealous Christian, practical and forceful in his sermons and utterly devoted to his work. The citizens of Belen extend to him a glad and cordial welcome, with the hope that his stay among them may be pleasant to himself and profitable to the church."

Rev. Wayne Sutton has built himself a nice residence in Braxton, and will move there soon.

Some person sends us, from Independence, Miss., \$2.00 in the ordinary mail, and does not sign name. If the person who sent it reads this, please send us name.

Senator Hoar, in his memorial address to the late Senator Davis, said: "No spark from him was ever a cinder in the eye of his friend." If this were true of us all, the world would run along much more smoothly than it does at times. A cinder in the eye can render one about as uncomfortable as he wants to be.

Dr. Wharton, president of Hillman College, who has been charged with some indiscreet conduct towards one of his pupils, was entirely exonerated of all wrong intentions by the Board of Trustees; but he has decided that it is best for the institution for him to withdraw, and has done so.

Rev. J. L. Johnson, D. D., LL. D., has been elected President of Hillman College, and has entered upon his duties. He carries to this position large and varied experience in school work, having filled the chair of English in the State University with distinction for more than a score of years, and having presided over two female schools. The former president, we believe to be innocent, though charged with some indiscretion with one of his pupils, who now says she is convinced that he meant no harm. Not a single resident pupil in Clinton has been withdrawn from the institution. It is hoped that the school will move right along with increased usefulness.

The investigation into the charges of the prevalence of "hazing" at the West Point Military Academy has put people to thinking along this line of barbarity in school circles. It now appears that the Naval Academy, at Annapolis, has also been guilty of indulgence in this species of cruelty, under the plea of fun. That kind of fun that results in broken limbs, disfigured faces, and even death, ought to be prevented by the authorities of our institutions. Along this line of mean fun another young person is victimized. This time a young lady teacher in the Wichita High School, in Wichita, Kansas. She is a daughter of the late Gov. Llewelling of Kansas. She was initiated into the Alpha Theta Mu society, and in the process she had the letters "A. T. M." burned across her forehead with nitrate of silver. This beautiful young lady will, in all probability, bear these scars to her grave. But she does not wish her brutal assaults punished, and Mr. Allen, principal of the school, said no investigation should be had, if he could prevent it, as it was all done in fun. Such a barbarian should be promptly dismissed from the school.

Several brethren have honored our office this week with their presence; among whom were Dr. L. S. Rogers, of West, Dr. J. L. Johnson, now of Clinton, Dr. H. F. Sproles, of Vicksburg, Rev. A. L. O'Briant, of Steen's Creek, Judge J. A. P. Campbell, of Jackson, W. W. Williams, of Monterey, Dr. Geo. Wharton, of Clinton, and Rev. G. B. Butler, of Natchez. We are always delighted to meet the brethren. Their presence is encouraging.

Mr. Wu-Ting-Fang, the Chinese Minister at Washington, will be the orator at the April convocation of the University of Chicago. The *Standard*, of Chicago, by way of apology for the University, has this to say of him: "While a Confucianist, he comes to the University as a representative of a nation, not of a religion." It will be about the first time, then, that he does not represent his religion rather than his nation. It seems to be a very strange time to represent his nation—at a time when his nation would kill every student of the great University before whom he speaks, as well as its faculty, founder and all the friends it has if—yes, if—they were caught just now in his country rather than theirs. This is the kind of *liberalness*, the less we have of which, the better it is.

The census bureau has finally published the population of Mississippi by minor civil divisions. The following is the population of those which range from 1,000 to 2,000.

Town.	1900.	1890.
Amory.....	1,211	739
Booneville.....	1,050	748
Clarksdale.....	1,773	781
Crystal Springs.....	1,093	997
Durant.....	1,766	1,259
Ellisville.....	1,891	961
Fostoria.....	1,423	
Gloster.....	1,661	1,142
Gulfport.....	1,060	
Hazlehurst.....	1,579	
Lexington.....	1,516	676
Lumberton.....	1,509	1,075
Magnolia.....	1,038	676
New Albany.....	1,033	548
Ocean Springs.....	1,255	1,148
Pontotoc.....	1,010	535
Sardis.....	1,002	1,044
Senatobia.....	1,156	1,077
Starkville.....	1,986	1,725
Summit.....	1,499	1,587
Woodville.....	1,043	950

These figures show an encouraging growth in the smaller towns of the State. Of the 21, only 2, Sardis and Summit, return a decrease. Several have nearly doubled during the decade, while others, like Gulfport, have sprung up from nothingness to prosperous and promising towns.

The Encroachments of Rome.

E. L. W.

"Hands Off" bring to notice again the wily encroachments of Rome. It seems impossible for the Catholic church to be satisfied without having its hand in the pocket of the government. Other denominations are willing to bear the expenses of their own institutions. But Rome, while she brags on her power and wealth, is not satisfied unless she can somehow contrive to support her institutions out of the taxes of the non-Catholic masses. In 1895, Congress declared it to be, "The settled policy of this government to make no appropriation whatever for education in any sectarian school." And when the question of making appropriations for charities in the District of Columbia came up, the following limitation was enacted: "It is hereby declared to be the policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control; and it is hereby enacted that, from and after June 30, 1897, no money appropriated for charitable purposes in the District of Columbia, shall be paid to any church or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control." (See *Columbian Encyclopedia Annual* for 1896, pages 157-8.)

It was thought when those enactments were passed, that surely Rome would let the United States alone about appropriations, but it seems that she will not.

Her subjects, whether at the suggestion of priest or Pope, know not—continue under various pretexts to try to encroach upon the rights of the people, and make them support her institutions. Now she wants the orphanages supported by the government. She is seemingly very charitable. She asks that the orphanages of all denominations be supported, but she knows that they would not accept such support, and that she would get most of the money.

Why is it that Rome now condescends to put herself on equality with others in such request, when once she used the Inquisition and the courts against the "hated heretics"? Simply this, the Baptists first, then, after and with them "the protestants," have separated "church and State," brought in perfect religious liberty, and shorn Rome of her usurped power until she can no longer get government favors for herself alone.

It is not that she esteems others more highly than of old, or counts them her equal in rights, but because to ask for herself alone now means failure.

Once Rome demanded, now she asks. Once she cursed all heretics, now she asks for them governmental favors equal with her own that she herself may receive favor.

Shall the measure pass? God forbid. Let every self-respecting denomination say No!!! Such a thing would increase taxation. It would be appropriating money for sectarian

schools, for each orphanage is a school; and it would convert the money of the non-Catholic masses into the support of Roman Catholicism, for her orphanage schools would multiply at an astounding rate. As near as possible all her orphanages would be schools and schools orphanages. Besides all this, the parental heart should revolt against the thought of casting helpless little ones off on the State. Such an idea must have been born out of the cold heart of some bachelor—such as the Pope is—who knows nothing of the feeling of a father.

"Hands Off." Let the orphanages be as now, entirely separated from the State, supported by those who love God and the children. Rome is reported to have said: "Give me the children till ten years old and you can make nothing but Catholics of them." With State support how many would she raise? Her women now go everywhere and beg of all support for the Orphanage at Natchez, while others support their own institutions. Why not Rome be self-respecting and self-supporting? Shall we let Rome slip in a law under the guise of equal charity which will violate the stated purpose of the United States, and in a measure unite Church and State again?

God forbid! "Hands off."

How God Will Measure us.

We are always measuring ourselves!

Often we hear some one say,—"No, I am not a church member, but I think that I live about as good a life as some who profess to be Christians," and they go away satisfied with that. Or again, we Christians say,—"Well, I do my share of the church work, I do as much as the rest of them," and we feel like we are very fair Christians. Poor, pitiful measuring! God knew that we would make this great mistake. Turn to II Cor. 10-12, and this is what He says—"For we dare not make ourselves of the number of those, or compare ourselves with some who commend themselves; but they, measuring themselves by themselves, and comparing themselves with themselves are not wise." So God says we are not wise when we compare ourselves with each other to measure our goodness. Why? Because He has already measured us, and not by each other. He has given us a standard of measurement, and when we stand up for judgment He will not ask what your standard was, or what mine was, or whether we were as good as our neighbors or not. His one question will be—"Do you come up to my standard, have you kept my law." And now, since God will measure us by his standard, why not measure ourselves by it today? We can tell how we stand, without waiting to hear what God's verdict will be. Now, I will read to you this standard. (this is what you and I will be measured by) and as I read it let each one of us ask himself, "Have I done that? Have I kept this much of it?"

This standard is written in the 20th chapter of Exodus.

1. "Thou shalt have no other Gods before me." What does that mean? It means that every day and every hour, we are to put God first. Before our love for mother, father, brother, sister, husband, wife, child or friend,

before our love for home, money, dress or anything. God first. Have you always done that? Do you do it now?

2. "Thou shalt not make unto thee any graven image."

Have we in our hearts some secret thing that we bow down to and worship?

3. "Thou shalt not take the name of the Lord, thy God, in vain, for the Lord will not hold him guiltless that taketh His name in vain." Have you ever used God's name lightly? How easy it is to take God's name in vain. Thoughtlessly we say it as an exclamation, yet God holds us guilty when we so sin.

4. "Remember the Sabbath day to keep it holy." To keep Sunday holy, we must give the entire day to God. His one day out of seven.

5. "Honour thy father and thy mother."

6. "Thou shalt not kill." We have not killed the body, but have we ever helped to destroy a soul by some thoughtless jest, or a word left unspoken? The soul is more than the body.

7. "Thou shalt not steal."

8. "Thou shalt not bear false witness." To bear false witness means to tell things on people when they are not true. Have we ever repeated something that we have heard? If we have told such a thing on any one, and it was not true, we have borne false witness. Who among us can say that he has never told anything until he knew for certain that it was true—absolutely true?

9. "Thou shalt not covet."

Now, I have read God's test of goodness. It is a right and holy standard. God's dignity demands that it shall be kept. He says, "Heaven and earth shall pass away, but my word shall not pass away." So this standard (or this law) is in force today. It has never been destroyed. Christ didn't destroy the law, He fulfilled it. "Now, the question is this, what are we to do about it? Here is the law, it is against us today, it must be kept, (God did not make it for us to believe that we could break it and escape punishment) and don't you comfort yourself by saying, "But that was long ago, that doesn't stand now, that doesn't apply to me."

It does stand now, it does apply to you, and by it you will be judged! As I read it if any one could answer it truthfully. "All this have I kept." If never once in all your life have you broken a single one of these commandments in deed, in thought or in spirit, and if from now until the very moment of your death you continue so to keep them, then you will be saved without Christ, for God says in Rom. 2:13. "The doers of the law shall be justified." But hear! even if in your hearts you are so deceived as to imagine that you have kept the law, and can continue to keep it, be deceived no longer, for God, knowing beforehand that all men would break it said, "By the deeds of the law, shall no flesh be justified." Rom. 3:20. And again He said, "There is none righteous, no, not one. Still again, "all have sinned and come short of the glory of God." Rom. 3, and finally He plainly said that when this law is read in judgment, "Every mouth will be stopped and all the world will be guilty before God."

Not one voice will be lifted up to say, "I was good enough to save myself."

Then are we to meet God, hear this law read, plead guilty and receive our just punishment? Assuredly we will, unless we seize the one way of escape. There is but one way. That law has been kept once. Christ came down here and lived on the earth something over thirty years, and during that time He kept this law perfectly. Why? So that God might be just, and the justifier of him who believes. God can't repudiate His own law, so when we by our sins become so wicked that none could keep the law, God sent His Son to keep it for every one who will accept His keeping. God says that "Christ is the end of the law to every one who believeth." But suppose we don't believe on Christ. Then the law is not ended for us, but by it God has condemned us already. Don't you see? If we will not let Christ keep it for us, we must keep it ourselves or be lost. Christ is anxious to stand between us and the condemnation of the law, but He will not thrust Himself in. We must, of our own free wills, give Him the right so to stand. How helpless we are without Christ! Who but He can save us? Oh! let us throw aside our little foolish claims of goodness, before they are burned up in the fire of God's righteous wrath, and let us turn to Christ alone for salvation.

OUIDA McCLEOD.

Qualification for the Ministry.

It needs no argument to prove that the head of the church raised no educational standard for the ministry. Men have done that, and may not the emphasis now placed upon the supposed necessity of a collegiate education after ordination, as a qualification for the pulpit and pastorate, have influenced and may influence churches and councils to defer the ordination of young ministers until the necessary educational qualification has been obtained.

Is it not a fact that the idea is growing among our people that a collegiate educational qualification after ordination is necessary to render a minister acceptable and his preaching and work a success? Have not some young ministers been kept from ordination until they had attended college for awhile? If so, why be so critical concerning the act of the church and council in deferring the ordination of young Brother Varnado to the ministry, upon educational grounds? Why not be as condemnatory upon any and every act of like character? The whole thing is anti-scriptural.

I suppose that no one who is acquainted with the writer will question his attitude on the subject of Ministerial Education, for he favors it most heartily, whether it be obtained in a college, or university, or country school, or by the light of a pine-knot fire, but he would sound a note of caution, that we should not cultivate the idea that, while a collegiate education is not a qualification for ordination, it is nevertheless a qualification for the ministry, if the minister is acceptable and his preaching and work a success.

I believe that some ministers ought to attend college and that some ought not.

That the leadings of divine Providence should settle the question. That some ministers will accomplish as much for God and for humanity without a collegiate education as with it. This has been true beyond question, not only in apostolic times, but since, and now, and so will it ever be. It's the Lord's doing, even if it is marvelous in our eyes.

Appropos of the subject, I recall a conversation between Bro. D. I. Purser, of blessed memory, and the writer, a short time before Purser's death. It was upon the then growing evil among some of our city and town churches as discovered in their idea that a minister was not qualified to occupy the pulpit nor fill the pastorate for them, unless he had attended the Seminary at Louisville, Ky., another indispensable qualification, Bro. Purser and I took comfort from the belief that that wonderful 1641 discovery which had just originated in the Seminary, was a blessing in disguise. That it would serve to dim the unsanctified gaze of some churches upon our Seminary and cause them to look in another and more scriptural direction, in the direction of God the Holy Spirit, for guidance in the call of pastors.

I favor our Seminary most heartily, and believe that some of our young ministers ought to attend it, and that some ought not, and that God will use the one as well as the other in accomplishing His purposes.

In conclusion, since the great Head of the Church raised no educational standard for His ministers, let us not do so, but keep to the divine plan, embracing the following qualifications:

1. Regeneration.
2. Baptism and membership in a local visible church.
3. A divine call to the ministry.

He who possesses these ought to be ordained to the work whereunto the Lord hath called him. The question of education should not enter into the matter in the least, for God does not put it there. The question of self-preparation follows, and it is the duty of every minister to prepare himself as best he can for the great work before him.

O. D. BOWEN.

That Heretical Council.

Dear Baptist:

Please allow me space in your columns to briefly state that the strictures that have been made upon the action of the council held with Juniper Grove church on December 1, 1900, remind me of the two Irishmen who were bragging, the one on the exceeding acuteness of his sense of sight, and the other upon his unsurpassed power of hearing. The one said, "Say, Pat, and kin yo' see thot gnat a walkin' on thot tall poine tree over yinder." "Well, no," says Pat, "but hush." And putting his hand behind his ear he says, "O! kin hear it."

Just so it is with our critics. One sees what does not exist at all, and the other hears a sound that never sounded. Please read my article again, and read it with attention and you will see in it nothing new and hear nothing strange, except as it applies to this part of the country or like sections.

Please let me ask, is this the first council that ever took such action under like condi-

tions? The editor will not say that it is.

One drop of ink untinged with wisdom has more than once blurred the whole future of a pious young soul.

My article does not border on to a hint at "an educational standard."

But how much education should a preacher have anyway? "O!" one says, "he don't need none." Another says, "Yes, he should be able to read."

Well, I will say that if I am to lay my hands upon him he must have at least enough to enable me to do so with a clear conscience. The Scripture is not silent on this subject.

Faithfully,

JAMES G. SIBLEY.

January 10, 1901.

Bro. Anding writes:

Rev. J. F. Cook, LL. D., and wife, of Lagrange, Mo., are visiting friends in Summit. Bro. Cook was in the constitution of the Summit Baptist church, thirty-nine years ago this month, and was their first pastor. Only one of the original members besides himself is living. He carries his years well and preaches as much as the opportunity offers. He intends spending a while on the gulf coast, and will occupy our pulpit tomorrow.

I hope soon to baptize the mayor of our city, Hon. C. V. Ratcliffe, and his estimable wife. They have lately united with us.

A Year's Work.

Yesterday was a model day, bright, beautiful and balmy. It was the first anniversary of the opening and dedication of the new house-of-worship at New Albany. The members of the church were largely present. The services were spiritual and impressive. The sermon was above the average for the pastor. The text used was Rom. 12:4-5. Subject, "In Union, There is Strength, Beauty and Success." The report submitted by the deacons, showed that, during the twelve months, sixty-four had been added to the membership of the church; that \$1,217.80 had been collected and expended; that the pastor had been paid in full with a small balance in the treasury with which to begin the new year, and that the membership were at peace, and in hearty co-operation in planning, working, and giving to the furtherance of the Master's Kingdom. The monthly plan of collecting the pastor's salary, and funds for missions was recommended by the deacons and adopted by the church. It was announced that there was a debt of \$200.00 yet on the lot occupied by the new house. Arrangements were quickly made for this amount, and it will be paid during the week. We start into the new year, practically out of debt, with profound gratitude to God, and a burning desire for 100 souls in 1901.

E. E. THORNTON.

New Albany, January 21st.

Our Salvation From Sin.

PART I.

That human nature is sinful, needs no proof. Observation, experience, and the Scriptures alike testify to this most solemn fact. "All have sinned, and come short of the glory of God." Such is God's verdict concerning the human race, and who can set it aside? The sinfulness, however, of the race will not be discussed in this and succeeding articles, but our salvation from sin.

To BEGIN—Our salvation (or delivery) from sin is effected in one of three ways, viz: By God, by the sinner, or by God and the sinner acting jointly. Which, is the question to be determined in the very outset? Who shall decide this question? God. Let God speak. "His name shall be called Jesus; for he shall save his people from their sins." (Matt. 1:21) Again: But all things are of God, who reconciled us to himself through Christ." (2 Cor. 5:19.) Now, all honesty and strictness, if God, in and through Christ, saves his people from their sins, they do not save themselves, nor even supplement God's work of salvation. Our salvation from sin, then, from first to last, is God's work. God conceived the plan, executed the plan, and applies the plan. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:6.) Again: "Not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration"—not baptism—"and renewing of the Holy Ghost." (Titus 3:5-6.) Amen and Amen.

This question settled, and we are the better prepared to meditate concerning God's method of saving from sin. God tells us that our salvation from sin, first of all, the fruits of this

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of us in Christ, and in sanctification of the Spirit. God's choice, then, of his people—or election—will be the subject for the first article in a series of articles on our salvation from sin.

God's choice of his people necessarily antedates every other act of his in our salvation. Jesus said to his disciples: "Ye have not chosen me, but I have chosen you." Choice first, then discipleship. So God chose his people. They were ordained to eternal life, and then they believed. For whom he did foreknow, he did also predestinate to be conformed to the image of his Son. "First predestination, and then conformity to the image of his Son—conformity to the image of Christ being the logical outflow of his predestinating purpose. How could it be otherwise? If predestination is the result of conformity to Christ's image, then salvation is of man and not of God. But salvation is of God, as already shown, hence it must have been predetermined before it was accomplished.

As to God's choice of his people to salvation, we are safely believing the following:

First. His choice of his people to salvation, is eternal—from the beginning—an indefinite period. Back of this, we do not care to go; nor could we, if we so desired. "But we are bound to give thanks to God always for you, brethren, who loved of the Lord, for

that God chose you from the beginning unto salvation." (2 Thes. 2:13.) Again: "Even as he chose us in him before the foundation of the world" (Eph. 1:4.) Nothing is plainer than that God's choice of his people to grace and glory, is eternal. Amen and Amen.

Second. God's choice of His people is personal. It could not be otherwise with any degree of certainty. "Even as he chose us," Paul has it. God chose His people to salvation; salvation is a personal matter; if this be true, how could His choice to salvation be otherwise than personal? To deny personality in the one case, is to deny it in the other. But it matters not what we may think of personal election; the question is, What does the Book say? Read Romans 9:20-24—"Even us, whom he hath called, not of the Jews only, but also of the Gentiles." Romans 8:28-30. "If personal election is not taught in these verses, then language has no meaning. Glorification is personal, justification is personal, calling is personal, conformity to Christ's image is personal, and predestination is personal. If not, by what law is one excluded without excluding the other? Nay; in our salvation we have a personal God dealing with personal sinners. God knew Jacob and Esau before they were born. He hated one, and loved the other.

Third. God's choice of his people to salvation is unconditional—i. e., on the part of the chosen. The conditions—if any—are all made and met in the covenant of grace, which covenant was made between Father, Son and Holy Spirit. In this covenant, the Father choosing a people, the Son and Spirit meets all the conditions of that chance in bringing the chosen into the possession and enjoyment of salvation—hence the chosen are called, justified, sanctified, and will be glorified. True, sinners—the unconverted—are commanded to repent and believe, but not as conditions to election; but as conditions to salvation, which conditions are wrought in them, as means to an end, by the word of power. Hence, in repentance and faith, the Holy Spirit makes sure in the elect what Christ made sure for them in His sacrificial work—even that salvation from sin to which God the Father chose them. If election were conditional—i. e., conditional on the mere obedience of the sinner—then his salvation would be of works and not of grace. In a word, unconditional election is the only process of bringing a sinner into the enjoyment of salvation by grace. The choice of God is in Christ, in sanctification, unto obedience of the truth—which obedience is the fruit of regeneration. "Of his own will begat he us by the word of truth." The choosing, or getting, calling, justifying, sanctifying, all rest in God. If God foresaw faith in the saved, He did not see it as a condition upon which His choice rested, but as a result of the quickening power of the Holy Spirit making the gospel of Christ his power unto the salvation of those who believe. There is a world of difference between conditions and results. What shall we say to these things? If God is for us, who is against us? Who will lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather

that is risen again, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? As surely as the believer's salvation rests primarily on the obedience of Christ; as surely as Christ rendered the obedience required of Him in the covenant of grace, so surely will all whom He has called, justified, sanctified, be glorified. What hath obtained it? The eternal, personal, unconditional choice of God's people to grace and glory. Amen and Amen.

S. W. SIBLEY.

Delta Workers' Conference.

(J. R. G. HEWLETT, CORRESPONDENT.)

Bro. V. H. Nelson, of Carrollton, has been called again to the care of Olive Branch and Ruleville Baptist churches. Ruleville has secured a lot, with a view of building a new house of worship.

Wall Station, in the northern part of the Delta, is looking for a pastor. May God send a consecrated minister to that field.

Hollandale will soon have a new house of worship.

Seven new pastors were located in the Delta during the last year, but this does not supply the demand.

At the last session of the Deer Creek Baptist Association, October, 1900, twenty-two churches, with a membership of 1,111, reported the following contributions:

State Missions.....	\$ 596 75
Home Missions.....	300 35
Foreign Missions.....	389 95
General Missions.....	35 80

Total for Missions.....	\$ 1,322 85
Ministerial Education.....	50 30
Sustentation.....	54 85
Orphans' Home.....	214 45
Mississippi College.....	92 80
Church Building Fund, Convention Board.....	304 35
Southern Baptist Theological Seminary.....	25 00

Total gifts to general benevolence.....	\$ 2,184 60
Pastors' salaries.....	6,210 00
Current church expenses.....	925 35
Relief of poor.....	162 00
Building and repairing.....	805 52
Home Sunday school expenses.....	304 16
Printing Minutes.....	47 75
De'legate Southern Baptist Convention.....	9 50
Visiting ministers.....	477 80
Other purposes.....	477 50
Total home expenditures.....	8,102 91
Total gifts to all purposes.....	11,745 03

One hundred and eighty by letter and forty-one by baptism were received into the twenty-two churches during the year.

The membership of these churches decreased seven by letter, thirty by exclusion and twenty-three by death.

The railroad company seems to think that the Delta can support a railroad every ten or fifteen miles. Business houses are constantly going up, and by no means do they prove to be failures. Where railroad companies and business firms are successful, the gospel of the Son of God should be preached. Then, brethren, let us strive harder to build more churches in the Delta and pray God to send wise, discrete, energetic, consecrated men to shepherd the little flocks that worship herein. Cleveland, Miss.

To the Baptist Pastors of America.

DEAR BRETHREN:

You know, in part, about the great storm of September 8, 1900, which swept the southern coast of Texas and carried thousands of souls into eternity. Well-nigh the whole civilized world has been moved to help the suffering people of Galveston and vicinity. The large gifts of the charitably disposed have been directed to the supplying of the temporal wants of the distressed. Much has been done in that way, but very little in the way of caring for the religious interests of the storm-swept section. This is now an important and urgent necessity. The undertaking is too large for the strength of a single state. The loss to Galveston and vicinity in Baptist meeting houses is not less than \$75,000. It is impossible for the people on the field to rebuild these houses. Their own homes have been swept away or greatly damaged, and their means of support largely destroyed. Many in comfortable circumstances before the storm are now penniless. Surely this is a case calling for brotherly sympathy and help. Texas Baptists, through their State Board of Missions, will undertake to see that the people have preaching, and to provide in addition one-fifth of this amount, or \$15,000. We recognize that Texas ought to do a large share in this good work, but the help of the brotherhood throughout the country is sorely needed. We must proceed in an orderly way and do the work well.

The Baptist General Convention of Texas, of which the undersigned is Corresponding Secretary, in its annual convocation instructed its Board of Directors to undertake the rehabilitation of the Baptist cause in the storm-swept section. Pursuant to these instructions the Board has determined to attempt to raise \$75,000 to replace the meeting houses destroyed. The work is to be done under the supervision of the Board, that there may be no confusion and no waste of the money given, to advance the cause dear to all Baptists. The colored churches are to be helped out of the common fund according to their need, under the regulations applied to the white churches. The colored brethren are in a pitiable condition, indeed, and must be helped if they are to have houses in which to worship. The policy of the Board will be to aid in building houses suitable to the places where they are located, having regard to the stability and future progress of the churches. In the name of our stricken brethren, I come to you and ask you to lay this matter on the hearts of your people, and give them an opportunity to make an offering in this behalf. All money for this cause should be sent to the undersigned.

J. B. GAMBRELL,

Corresponding Secretary Baptist General Convention of Texas.

A History of American Baptist Missions.

By Edmund F. Merriam. 12mo, 261 pages. Price \$1.25. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa.

This is, indeed, a very interesting book to all who delight in the extension of the Re-

deemer's cause and the prevalence of Baptist principles. It is written in the strong and interesting style of Edmund F. Merriam and possesses the merit of authenticity and accuracy that one would expect from the position occupied by its author as editor of "The Baptist Missionary Magazine," and author of "The American Baptist Missionary Union and its Missions."

Besides the introduction which itself is worth the price of the book, it contains thirty-three chapters. It purports to give a complete, but abridged, account of all mission work done by American Baptists, both at home and abroad. It gives the origin, history and operations of about twenty mission societies; the name, field and achievements of dozens of missionary heroes and heroines; and the various countries of the world in which these societies and missionaries have done, and are doing, their work.

The book is not sectional in any sense; but faithfully presents the facts in the situation, whether the work was done by Baptists, North or South, East or West. It will prove a book of great utility to pastors, as well as all Christian workers, old or young; but it impresses upon a careful reading of its pages that the matter and arrangement are especially happy in their adaptation to the purposes and efforts of our Young People's Unions.

Several works have been written with the purpose of covering the field occupied by this one, but none quite so full and satisfactory as this. In 1849 Prof. William Gammell put out a book under the exact title of this; and it is good for the period it covered, but the present volume adds to Prof. Gammell's work fifty-one years of the most eventful missionary history of the world. Also Mrs. Sophie Bronson Titterton gave us in 1891, through the American Baptist Publication Society, "A Century of Baptist Foreign Missions," which met a respectable need of public favor. But the work under review is equal to any former works we have examined, with the additional merit of being thoroughly up-to-date in all respects. Unquestionably the book will stimulate missionary sentiment and effort.

Home Missions.

Will the pastors and brethren and sisters please allow me to call their attention to the fact that, at its last meeting at Hot Springs, Arkansas, the Southern Baptist Convention passed a resolution asking the Baptists of the South to practically double their contributions this year to Home Missions? It is hard for those who are able to contribute most of the money to the cause of missions to realize the great need that exists for building up the cause of Christ in the bounds of the Southern Baptist Convention. I shall be glad to furnish any pastors or any members of our churches with abundance of literature to show the great need and the open door which God has set before us in this Home Mission work. Anyone who will drop me a postal will receive by return mail ample information on the subject, which will enable you to prepare very easily an address to your people.

I am perfectly sure, brethren and sisters,

that there is no place on all this earth which can possibly yield such quick and such large returns to the kingdom of Jesus Christ for money invested in missions as this Southland of ours. The increase in wealth in the South in the last ten years has been simply marvelous. If we can only take possession of this Southland of ours for Christ, and plant Baptist churches all over it, and, in the meantime, be training our people to give for the spread of the kingdom of Christ, there will, in a few years, be ample money for almost every good object.

I beg you, in the name of the Lord Jesus, to lay this subject of Home Missions upon your hearts, and between now and the last of April, to do the very best that you can, *yourself personally*, and in *your church*, for this great cause. From May to December 31st, of the last conventional year, your State contributed \$1,016.96. During this conventional year, for the corresponding period, it has contributed \$1,229.57. It will take earnest and conscientious and faithful giving and praying and work to bring up the contributions of your State to anything like what has been specially asked by the Southern Baptist Convention for this cause. May the Lord bless you, and help you each one to do your full duty.

Sincerely your brother in Christ,

F. H. KERFOOT,
Corresponding Secretary.

"Do Thou Likewise."

Bro. A. J. Moore, of Starkville, Miss., sending me a contribution, says:

"I saw in THE BAPTIST a few weeks ago that your church was in need of funds. I am glad that I have five dollars that I can spend in giving to your church. I am sorry that I did not respond at the time I saw the notice, but other business was so urgent at the time that I neglected the matter."

This is a splendid letter. In the first place, it emphasizes the value of THE BAPTIST as the promoter of all denominational interests. This is right; we could not do without it. In the next place, this brother had some money he felt he could spend, or invest in helping the struggling mission church at Biloxi, which is as absolutely a pagan field as is Mexico, Brazil or Cuba, and has been for two hundred years, and which is now offering bright prospects for Baptist evangelization. It is good religious business to invest here now. In the third place, our brother did not respond when he first saw the notice in THE BAPTIST, but let other pressing business engagements crowd out this call. How many others have done the same? But, in the fourth place, this brother was sorry, and this sorrow led him to promptly carry out his first resolution.

Reader, will you not "do likewise?" If one hundred brethren would respond, as Bro. Moore has, we would be relieved of our present strain and every donor, like this brother, would feel better.

I hope Bro. Rowe will tell the readers of THE BAPTIST what he thinks of the liberality of the people of Biloxi, and the economy practiced in building this splendid house.

Meanwhile, please send me another contribution right away.

Fraternally,

J. B. SHARCY.

Some Old Paths Forsaken.

Dear Reader:

The time is already here when churches, members, pastors, associations and conventions are rated, estimated and praised by and according to the number of dollars raised or contributed. If a preacher has a special tact for money raising he is the man of whom you hear much and often. If the church, association, or convention was marked for large gifts or contributions. Great is Diana of the Ephesians. Go to our great conventions if you please and if you have not a special tact for money-getting you find not your name upon the cut and dried program, which thing to my mind is crippling in no small degree the spirituality of these great gatherings. Side trips, excursions, sight seeing, seeing sights and a jolly bl. time with some seems to be all the go. And to my mind hinders in no small degree the spirituality of these great gatherings. To bring the world to Christ that is according to some of the great speeches of today, all we have to do is to pile up the dollars. Paul said, "We were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ." By grace (not by money) are ye saved, through faith and that not of yourself, it's the gift of God.

No Baptist believes that money ever did or ever will save a soul. We believe and preach salvation by grace. But brethren, is it not a fact that in our gatherings, not a few, that we hear more of great men and money than we do of grace. Why not in our great meetings make special efforts to open the spirituality of the same. Instead of praising men, props, societies and auxiliaries why not magnify the church of Christ instead of preaching so many goodie, goodie, candy, stick, please-all sermons. Why not preach more of our distinctive doctrines. And let the world know why it is that we are Baptists. Why not speak less of the jolly big times and more of the goodness of God.

At great meetings, not a few, it does seem to me that we as Baptists lose great opportunities. But then, by Baptists, not a few, the old gospel, the old faith and the old paths have been abandoned. And for raising money with which to extend our Redeemer's kingdom, new, cheap, short cut, hand guaged routes, church fairs, oyster suppers, old maid conventions, donkey parties and a host of other worldly entertainments have been resorted to. All of which is worldly and a stench and in Jehu's nostrils. God calls men not to turn his houses of worship into kitchens, his churches into cooking and eating clubs. But to preach the unsearchable riches of Christ, let his results with him who hath said, "I will never leave thee nor forsake thee."

Preachers who will not trust God and do what God commands them to do, i.e., preach the gospel should step down and out. God hasten the day when Baptist churches and pastors will do away with their cooking clubs, oyster suppers, old maids' conventions, donkey parties and all other worldly entertainments, return to the Lord, confess their sins, and for success rely upon his freely appointed means, which is the old gospel, the old faith, the

promises of God and the personal presence of the Holy Spirit. Paul said the gospel is the power of God unto salvation to every one that believeth. And not one word did he say about a cooking club, oyster supper, old maids' conventions, donkey parties or any other worldly entertainments.

But Christ did say that some followed for the loaves and fishes, which class are not all dead yet. The word of God has power in the hands of the spirit which gave it to enlighten the mind. The law of the Lord is perfect converting the soul. God's truth not only convicts but converts. It is the mighty instrument which the Holy Spirit has used in bringing the lost ones to Christ.

Every true work of grace is wrought by the word of God used by the Holy Spirit, and not by an oyster supper, cooking club or donkey party. As I see it and understand it, it is as much our Christian duty to give as it is to sing, believe or pray. It is a part of divine worship. We should give because we delight in the same.

But then be it known unto all men that the arm of the Lord is not shortened; that the kingdom of Heaven is not bankrupt; that the church of Jesus Christ is not a dead thing of the past, and that she needs props, societies, auxiliaries, cooking clubs, old maids' conventions, donkey parties and other worldly things to keep her alive. No, no, my brethren, God said that His Kingdom should stand forever, and Christ said that the gates of hell should not prevail against it. Then be not alarmed; keep your hand from off the Ark for it will surely stand and live to see the last prop and auxiliaries rot and fade away.

Then away with all carnal machinery and worldly entertainments and let there be a speedy return to the old faith, the old gospel, the old paths and heavenly appointed means of grace. Let us magnify the Church of Christ. Give it our best love, best time, best talents, best gifts and thus will the Lord bless us and cause His face to shine upon us.

Yours for the old paths,

W. L. A. STRANBURG.

Back Tax Cases—The Issue Correctly Stated.

Chief Justice Whitfield, of the State Supreme Court, who has been the target of strong criticism ever since the rendering of his opinion against the Illinois Central in the back tax cases, was asked to day if he had anything to say on the subject. He said:

"I am informed that the United States Supreme Court has affirmed, not a single judge dissenting, the judgment of the State Supreme Court in the back tax cases pending involving the taxes since the consolidation. It is very gratifying to know that the judgment of that great tribunal was unanimous. I am not aware of the precise amounts involved, but I suppose that over a million dollars will be recovered by the State."

The opinion of the court when it arrives will advise us fully of the grounds of the decision, but it is manifest that they must have affirmed the opinion of the State court, both as to the consolidation and as to the point in which it overruled the case of Mississippi

Mills vs. Cook. That point has been much misunderstood. The respect in which that case was overruled was this: That the Legislature, under the Constitution of 1869, could not exempt from taxation a class of property belonging to a private corporation for pecuniary gain while at the same time taxing the same class of property in the hands of private individuals. I take it to be clear that the judgment of the Supreme Court at Washington must have affirmed the opinion of the State court in full on these two points.

"It is obvious that this judgment ends all ground of further struggle. The railroad company should promptly pay these taxes and end this long and bitter struggle. All friction between the State and railroad corporations should be removed, and the one essential step is the disposition on the part of the railroad to bow to the decision of the highest tribunal in the country, accepting its judgment as final."

"I have up to this time said nothing as to the criticism of the State Supreme Court, which has been generally indulged in. The decision of the United States Supreme Court is my sole answer. I hold that every public official is justly amenable to proper, just and intelligent criticism. If much that has been written has passed the bounds of criticism I am charitable enough to believe that the writers will have a sufficient penance in the realization of the fact, now obvious, that they wrote about something they knew nothing of. In so far as the criticism was mere criticism—every public official is subject to it at the hands of a free and enlightened press. I could wish that in the articles which did appear from time to time a better temper had been exhibited, but I am willing to believe that they were prompted by good motives in many cases, and I should be unworthy of the place I hold should I descend to captious and petty responses to criticisms honestly conceived, however grossly erroneous. In the final analysis, he is not to be a judge who cares either for praise or blame. I have endeavored in these cases, as in all cases, intelligently to ascertain the very right of the matter and, having ascertained it, to stand by it though all the world were on the other side."

"The cases decided involve the taxes since the consolidation. As to the taxes back of the consolidation to the year 1886, it is not fitting that I should speak at this time, as there are cases pending presenting that matter for our consideration. My feeling is one of gratitude that Judge Terral and myself, who wanted the cases to go to the United States Supreme Court that we might be set right if we were wrong, have been vindicated; that the judgment of the United States Supreme Court is pronounced on the merits, the cases not having been dismissed for want of jurisdiction. It is better every way that the railroad, when it pays into the State Treasury the amount of the taxes, should do it because the Supreme Court of the United States has unanimously adjudged them to be due."

"It can never be said in the future that there was any doubt about the correctness of the judgment of the State Supreme Court, which might have been the case in the minds

of captious persons had the suits been dismissed for want of jurisdiction, or had our State Legislature compromised the claim. Too much praise cannot be given our State Legislature for insisting firmly upon the only true ground, to wit: that if the railroad owed the taxes it ought to pay every cent, just as any individual would do, and if it did not owe the taxes the State should not collect one cent, and that the settlement of the question should be left to the highest tribunal in the land."

It is gratifying to us to know that that distinguished jurist, Judge Whitfield, of the State Supreme Court of Mississippi, and a Baptist, was unanimously sustained by the United States Supreme Court, in his decision in the celebrated Back Tax Case against the Illinois Central Railroad company. It now turns out that those most forward in their criticisms of the decision of this distinguished gentleman knew less about the matter than the judge.

The Buckeye State.

It was during the earlier half of the century that the nickname, "the Buckeye State," came gradually to be applied to Ohio. The word Ohio is itself generally translated from the Indian as "the beautiful river." On the early French maps the stream is designated simply as "La Belle Riviere." The more practical and commonplace English settlers adopted the Indian name, first for the river, and then for the State, as a matter of convenience. With a Yankee propensity for nicknames, however, they seized upon the prevalence of the buckeye tree to designate their State, and took pride in calling themselves "buckeye boys."

This was a highly appropriate selection, for the genuine Ohio buckeye tree, a variety of the horse chestnut, is found only in the State and the district immediately surrounding it. The wood is of soft fibre, but is difficult to burn, and it is said in Ohio that five sticks of any other kind of timber are required to consume one of buckeye. The early settlers found it extremely useful, however, in building their log houses and barns and fences, and through their utilization of it for these purposes they came to regard it with pride as the emblem of the State.

In 1840, when General William Henry Harrison, the first citizen of the new State to be nominated for the presidency, was put up as the candidate of the Whig party, the buckeye became familiar in song and speech all over the country. That was known as the "log cabin and hard cider" campaign, from the fact that the Whigs took up as their battle-cry the slurring remark of one of their opponents, who said that Harrison lived in a log cabin and that hard cider was his favorite beverage. Instantly log cabins sprang up in almost every township as the center of political rallies, and hard cider flowed in abundance at every Whig gathering. In their parades the Ohioans mounted cabins made of buckeye logs on their ox wagons and marched behind them, singing a campaign song which ran:

"Oh, where, tell me where
Was my buckeye cabin made?
'Twas built among the merry boys
Who wield the plough and spade,
Where the log cabins stand,
In the bonnie buckeye's shade."

Thus the word buckeye became synonymous with Ohio, and the two probably will be linked together until the last Ohio buckeye shall have disappeared from its native heath.—From "The Story of the States," in the February Pearson's.

Questions and Answers.

Bro. A. T. Smith, Pittsboro, Miss., wants to know:

"Did Christ drive the money changers out of the temple more than once?"

Yes; once as recorded in John 2:15. This was on the occasion when the Savior went up to Jerusalem to attend the passover in the year 30 A. D. See John 2:13-17.

The other occasion followed his triumphant entry into Jerusalem and occurred A. D. 33. See Matt. 21:12-15.

The dates given above may not be absolutely correct, but they are sufficiently correct for all practical purposes.

Who is Responsible?

Commenting upon the letter of Burton Cloud to the "Constitution," Atlanta, Ga., which is printed on page 151, the editor of "The Christian Nation," says:

"With such testimony, is it possible for the government to escape responsibility? Has not President McKinley practically put up the lives of the soldiers as a bid for a second presidential term? All authorities appear to agree that the President of the United States could abolish the cauteen if he chose to do so. It stands, therefore, by his sanction and authority. Upon him the responsibility rests. The situation is most serious. It clearly demonstrates that government without God becomes a mighty power for evil, as Jereboam, who made Israel to sin." People who call themselves Christians are corrupted and destroyed.

Licensing Vice.

The licensing of vice of any kind is a recognition of its right to live. The State in granting to any crime breeding vocation or business permission to carry on its nefarious work, under certain regulations and for a specific license money lowers the moral tone of the State and makes itself particeps criminis with all the train of evil growing out of the crime concern. The chiefest of these crime-breeding vocations is the saloon, which, outlawed by Scripture, reason and right, is permitted to live by the State in return for a license paid into the State coffers. The State becomes a partner in the business. The restrictive laws both of the State and nation recognize the evil of the traffic. They permit it for a consideration. America thus curses itself. It takes a bribe to become a party to rapine, murder and theft. Judas sold his Master for silver, the State sells the well-being of thousands of its citizens for a paltry license fee.—N. C. Baptist.

Good News and a Long Step Forward.

It is with such feeling of gratitude to God, that words cannot utter, that I chronicle some biblical events that occurred among Baptists. I believe in education, and I am not opposed to long steps forward when they are in the right direction, but this seems to be backward and near to Rome. When the great Teacher of the Baptists was here, he ordained men by his divine anointing powers, without an educational qualification, but they had to have a spiritual qualification, and he sent them out to preach. Who learned this committee all that they know about Baptists, and Peter and John were unlearned and ignorant men. Acts 4:13. And as far as we know, there wasn't any of the apostles that had a good education except Paul, and he said that he was determined not to know anything among you, save Jesus Christ, and him crucified, that was to the church. 1 Cor. 2:2. And his speech and his preaching was not with enticing words of man's wisdom. 1 Cor. 2:4. But Bro. Varnado must be educated in the wisdom of man before he can preach the gospel of the Son of God.

We come to preachers, and see. The first was God the Son; he was educated at Nazareth, and there is no seminary given in his gospel that he attended there. The second, is one that he promised his disciples that should take his place, who was that blessed Paraclete the Holy Spirit, who should teach them all things, and bring all things to their remembrance whatsoever he had said. John 14:26. And when he came to them in the upper room he taught them, and that day when they had received him they had power and spake in unknown tongues the wonderful words of God. Acts 2:7, 8. And at the church of Antioch, where the Holy Spirit said, separate me, Barnabas and Saul, they ordained them and sent them away. Acts 13:2, 3. Ananias doubted Saul, but in obedience to the Lord, he put his hands on him. Acts 9:10, 15, 19. Now the apostle Paul has not given how much education Timothy must have, but we know that he had some, for he was to study to show himself approved unto God. But the seminary is not mentioned that he attended. 2 Tim. 2:15. But he charged him before God to preach the word. 2 Tim. 4:1.

From all accounts, Bro. Varnado has received power. Acts 1:8. He has shown himself approved unto God, for the Holy Spirit of Clear Creek church has said, separate unto me Bro. Varnado for this work, pastor of that church. The church is sovereign, and her judgment is true. 1 Cor. 5:12. By a committee provided, they set them to judge who are least esteemed in the church. 1 Cor. 6:4. But that church at Juniper Grove set the highest esteemed preachers to judge in this case, and they took the business out of the hands of the mystical Christ, into their own hands. Striving for masteries, yet they are not crowned, except they strive lawfully. 2 Tim. 2:5.

Yours truly,

P. A. MINON.

Thames, Miss.

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A limited number of reliable advertisements will be inserted.

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No communication will be printed unless it is accompanied by the name of the author.

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Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 50 cts.; twenty-five copies 1 00

Paying the Pastor.

Several brethren from time to time have questioned the wisdom of letting it be stated in THE BAPTIST that a church has paid her pastor—they argue that it carries the idea that churches are not in the habit of paying their pastors, that the churches are dishonest and all that.

Now, after all has been said for and against the statement that sometimes does occur, it is still a fact that many churches are very slow and careless about their financial obligations. We have known preachers to pass the new year day with much outstanding salary due, and, too, by brethren who had the money to pay it. We have been in meetings with brother pastors, and learned that the churches were away behind with them, and occasionally for parts of two or three years. It is still true that some churches do not pay their pastors until after they have moved to other cities—and we have heard it said that some

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churches pay their pastors by calling new ones. Some churches have no business methods at all, whose mode of collecting salary is about like this: "When the pastor after much agony of heart, makes it known to the deacons that a few dollars would be acceptable, one of them will start out in great haste on Saturday, the busiest day of the week, to collect the pastor's salary. He offends some whom he meets because of his great haste, gets very little money, comes back and wants to resign his office. Did you never see it this way? Then you are not prepared to sympathize with multitudes of your good brethren in the ministry.

Promptness is the thing needed on the part of our churches in paying their pastors. It is much better for the churches to borrow the money and pay them monthly, if the collections for the month is not quite enough to pay it, than for the pastors to have it to do. We do know that a paid-up pastor can preach better than one that is not paid up, and the churches are in their own light when they do not take advantage of this fact.

We do know that some of our preachers do not get much of their salary until near the close of the year, when they need it all along through the year, and some of the brethren are abundantly able to pay them in advance.

It will not do to say that it is the pastor's fault, when he goes unpaid, for we happen to know that some of the best pastors and preachers in the State have suffered the great inconvenience of an unpaid salary at the hands of some of our best churches. But it was in the last century—of course no decent church would be so loose in her business dealings now, in the new century.

The Length of the Sermon.

The air of the new century is full of suggestions and new theories about well nigh everything that one can think of and it is not surprising that the sermon for the new century should receive its share of attention.

The Bishop of Liverpool, in a conference with a "clergy" advised that, "Unless a man has the gift of a Melville or a Liddon, a sermon in the morning should not exceed twenty minutes, and in the evening not more than thirty minutes." He further urged, and rightly, that the sermon be extempore, systematic and up-to-date.

It is an old and much discussed question by both pulpit and pew as to how long the sermon ought to be. We are neither in love with "the long winded sermon" nor the delicate sermonette. We do not recall an instance where, the twenty-minute sermon has wrought much for humanity. We have read that, the great Napoleon would on the eve of battle halt his command and address a few fiery words to them and hurl them upon the foe; but we have never read where the statesman or the preacher has moved his countrymen to action by the use of a few well chosen phrases. The sermons and addresses of all the ages that have made and unmade history, have been of the lengthy variety.

From the fragmentary accounts left us of our Lords preaching he had no little twenty-minute rule; no, nor did any of the apostles; nor, the church fathers, nor any of the great

preachers of the past—all these, rather preached as long as good sense and the occasion demanded.

If the sermon is a sure enough sermon, a real, living, throbbing thing instinct with life, as it ought to be, men usually listen as long as such a preacher can afford to preach. We have heard sermons like this under which we did not tire for sixty, and some times ninety minutes, then again, we have grown weary at other times in hearing a thirty-minute discourse. Of course if the sermon is dull, and the preacher lazy, and must preach any how, let him quit so soon after he begins as he can. Our own rule has been to preach until we have finished, and then try to quit, a hard thing to do at times, to do which, it takes all the way, at different times, from twenty to sixty minutes—usually in the neighborhood of thirty minutes. But we do not recall a single instance of conversion under twenty-minute efforts, while we have many blessed experiences stored away in our memories of those who professed faith in Christ, under lengthier efforts at preaching.

People usually go to church to worship, and are hungry enough to relish a good full loaf, if the preacher will break it unto them, warm and fresh from the heart. A good preacher usually has some common sense and will mix enough of that precious commodity with his conceptions of the gospel and the propriety of things, to make his preaching palatable to all comers to the house of worship.

We put ourselves on record now as opposed to the twenty-minute sermon for the new century, and favor the so called long sermon (say thirty to forty minutes) because it, the longer sermon, has a record behind it for bringing men unto repentance that its more fastidious and dilettante neighbor, the twenty-minute sermon has not, nor can ever have. Let every preacher of the gospel of the Lord Jesus Christ be fully persuaded in mind and heart of the Holy Ghost, and then let him preach the preaching of the Spirit inspired, and it will all be well with the sermon.

Prayers for the Dead.

When his unholiness, the Pope, heard of the death of good Queen Victoria, "his eminence said not a word, but dropped on his knees to pray, remaining in this attitude for a considerable time. Afterward, he gave orders that in all the churches prayers for the Queen be offered up tomorrow." We also read, in one of our esteemed Mississippi exchanges, at the close of a beautiful tribute to the Queen, this prayer: "Long live the Queen," which took the breath out of us almost, until we decided that it was a slip of the editor's pen. But the Pope was deliberate, and gave orders (he is given to giving "orders") that these prayers be said. It is very common for him to say "prayers for the dead;" and no great calamity ever befalls a community, or overtakes a ship at sea; nor does any great battle occur, or any person of note die, without the Pope's ordering "prayers for the dead." In fact, he is more concerned for the dead than for the living, judging from his prayers.

But what about this "prayers for the dead" business anyway? This much about it is

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true: there is no authority for it anywhere outside of the Pope; and there is no more authority in him to make it authoritative and binding than there is in any other fallen man of Adam's race.

Our fore parents did not say "prayers for the dead," when in that first Eden the blood of Abel cried from the ground, in vengeance upon the wicked, jealous and murderous Cain, although that was a good time, the very best in the world since, to have taught it to the race; righteous old Noah, of blessed memory, did not say "prayers for the dead," when the flood of great waters came in upon the land and destroyed all flesh; although it was a good time to have again taught it to the race, if there was any mistake in Adam's not doing it at the first; nor did the great David say "prayers for the dead," when his beloved son Absalom was killed, although he wept uncontrollable grief, and mourned aloud, "O Absalom, my son; my son Absalom! Would God, had died for thee, O Absalom, my son, my son!" Here is the greatest lamentation and grief, but not a word in the way of "prayers for the dead" escaped his lips. When John the Baptist was beheaded to please a wicked dancing girl, and her more wicked mother, and his disciples buried his body away "and went and told Jesus," He did not order or say "prayers for the dead;" but He quietly withdrew to a desert place, "to rest awhile" before taking up His own great work. Now, this was the best time since the days of our first parents in Eden, to teach the world to say "prayers for the dead;" but not a word do we hear in behalf of the dead in the way of prayers. When good old Deacon Stephen was stoned to death would have been another good time to have said "prayers for the dead;" but not a word do we hear from the apostles on the subject.

"Prayers for the dead" is post-Biblical in origin, absurd in theory and practice and wicked in its nature, and withal a monstrous perversion of God's own holy word.

The Kind of Preaching for the Twentieth Century.

Talking about the kind of preaching needed in the Twentieth Century, here is an incident

that illustrates the only kind of preaching that was ever needed, that is needed now, or shall ever be needed until Christ shall come again "in glory and in power." A few Sundays ago Pastor Truett, of the First Church, Dallas, preached on the scene of our Lord weeping over Jerusalem; and, at the close of the sermon, ten persons, one of whom was a member of a theatrical troupe that played *Quo Vadis* in the city the night before, came forward to unite with the church, claiming to have been converted under the power of the sermon as they sat and heard it.

We say again that this is the kind of preaching for the new century, preaching that stirs the hearts and minds of men and women disturbing them so on account of their sins that, they can but cry out to know what they must do to be saved. Just suppose that these ten persons now happily converted had gone that day to church where the subject under discussion was something like one of these: "America's Duty in the East," "A Talk With Our Friends in Mars," "The Late Queen Victoria," or "Edward the Seventh," would the result have been the same? In such a case it is certain that, there would have been no rejoicing in the presence of the angels of God over not one but sinners who repented of their sins and turned to Christ for salvation full and free.

Giving us preachers who believe in God, who believe in the felicities of the heavenly home; who believe in the tormenting flames of an endless hell; who believe that salvation comes only through the merits of the Lord Jesus Christ, and the blood that was shed for many before the foundation of the world; who believe in prayer and who pray—give us preachers of this kind of a man to do the preaching, and there can be no doubt that the result will be gratifying to men and angels.

The total number of mules and horses sent to South Africa has been about 170,000, of which over 100,000 went through New Orleans. The purchase of 50,000 more horses has been ordered, also to go through that port, with the understanding this is only a preliminary order, to be followed by several others, unless some unexpected event should

bring the war to a sudden conclusion.

The expense has been one of the heaviest burdens of the war, for while the purchase price of the animals in this country has been very low, as the purchases were made at the very time that a large quantity of mules and horses were thrown on the market by the substitution of electricity for animal power, thus depressing prices, the animals, none the less, cost the British government \$300 a head, when landed in South Africa.

College Tidings.

Number enrolled to date 283. Amount raised on President's home, \$1,000.00. Hopes for the future very large.

I have just had a most pleasant visit to Bishop Noffsinger's flock at Brooksville. A lecture on Saturday night yielded the Ladies Aid Society about \$18.00 clear profit toward furnishing new seats for their elegant new church and on Sunday the people, without the slightest pressure and seemingly with great pleasure to themselves subscribed \$81.00 to the President's home at the college. "Brother Nuff," as the pastor is affectionately called by some, is one of the youngest men of his age in all my acquaintance. He is loyal to all our enterprises, wise, consecrated, energetic, cheerful; his churches always make progress. This is his third pastorate at Brooksville.

A very encouraging letter came the other day from Brother and Sister F. M. Aldridge, of Jackson, containing a check for sixty dollars to be divided between ministerial education and the President's home. Other highly appreciated contributions have been sent in, which will be mentioned later. The home will be built, but unless it is done between this and September the president's rent for the next scholastic year will have to go to a private landlord instead of to the college. The college needs the income, therefore brethren, let me know what you are going to do. If it is finished by September, it will have to begin early in the spring.

Yours for progress,
W. T. LOWREY.

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Waists.	Underwear.	Ladies' Walking Hats, 50c, 75c, \$1.50 and \$1.75.	52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.
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SOME TIME

BY MAY RILEY SMITH.

Some time when a father's lesson has been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned,
The things over which we grieved with lashes we
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all of God's plans were right,
And how what seemed reproful was love's most true.
And we shall see, that while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom's end could see;
And even as prudent parents disallow too much of sweetly craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.
And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine,
Pours out this poison for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father.

A Grip of Iron.

When the writer of this article was in Europe last summer, he tarried for a night in the charming little town of Bonitz, in the Tyrolean Alps. Strolling through the streets at a very early hour next morning he encountered a procession of little boys and larger boys and youths that were almost grown to manhood, with books under their arms, preceded and followed by priests and professors, all Romanist, and all heading for a large and costly Catholic church that even at this early hour was open.

From another direction came another procession, only this was composed of little girls and maidens, and these were attended by demure-looking sisters who went before and followed after, and these were also wending their way to the same ecclesiastical establishment. They were pupils in two great Romanist schools that, with all the precision of a military drill, were every day put through their religious paces. Wherever you wander in Catholic countries you will see old men tottering into the doors of the churches and crossing themselves with holy water and going through with endless genuflections, and in St. Peter's, at Rome, kissing St. Peter's toe until they have nearly kissed it off, even though it be made of bronze. And you will see old women, weary old women, looking as if they were almost ready to die, creeping in, and crouching by a pillar, and gazing pitifully toward the altar where the priest in the midst of the candles is going through with some sort of mummerly.

Not a word of counsel or of comfort comes ordinarily from the high place where these gorgeously-robed ecclesiastics minister, only the tinkling of bells and the intoning of Latin liturgies, and it did seem a wonder that a religion so hollow and heartless should sway such a sceptre of power over tens of millions of the human race. So impetrial is its sway that it is next to impossible for any other faith to find footing in a country which Roman Catholicism has once pre-empted. That scene at Bonitz furnishes the key and clew. They begin with the children, and, having once laid hands upon them, the iron grip is never relaxed. Wonderful is it that Protestant parents, who have any regard for Protestant principles, should entrust their children to Catholic custody. The Catholic custodians are not to be censured for making perverts out of Protestants—they could do no less if they be honest Catholics, and it is not for us to question

their honesty; but the parents of such children exhibit undoubtedly the grossest faith.

Protestants all may well learn a lesson from those far-seeing and sagacious Romanists. If we are ever to take and hold the world for Christ, we must get our grip upon the children. Precious little of palpable result has come from any anti-Romanist propaganda which has had for its object the conversion of full-grown Roman Catholics. Something has been done, but nothing that has been at all commensurate with the expenditure of time and money. We must begin further back and lower down and with tenderer and more susceptible years.

We can at least safeguard our own children by not exposing them to the Jesuitical wiles of the Romish church. Yea, we owe it to the cause of a pure Christianity to do a great deal more than that, and in this regard to imitate the Catholics, by so thoroughly indoctrinating our children in the principles we believe in that in all the after years, and amid all the fads and false creeds that may appeal to them, they shall be able triumphantly to exclaim:

Should all the forms that men devise
Assault my faith with treacherous art,
I'll call them vanities and lies
And bind the gospel to my heart.
—P. S. Henson, in *Baptist Teacher*.

Bad News and a Step Backwards.

It was indeed a feeling of fear that crept over me as I read the article in *THE BAPTIST*, page 3, column 1, Dec. 29, 1900. Now, I do not wish to render undue criticism, but with brotherly love, I write, not to provoke a discussion. It seems to me that in the great battle for education, God's people sometimes forget that the Holy Spirit operates upon the heart and moves to action. Out of the abundance of the heart the mouth speaketh. Matt. 12:34.

How would it do to change it and say, out of the abundance of the heart the mouth speaketh.

Now the council had every reason to believe that the young brother had all the qualifications for the ministry, save that of education.

No doubt this young brother is divinely called to the work of the gospel ministry, and he ought to be educated. But because he has not the amount of literary training to be desired, he is brought to a halt, (this is, it seems to me, a sudden jerk backwards,) by the action of the church. When God lays his hand on his children and gently speaks, "Son, go work to-day in my vineyard," Matt. 21:28. Have I, have you, has the church the right to say hold on, wait awhile, you are not ready? My Bible teaches that the plan of salvation is so plain that a wayfaring man, though he be a fool, cannot err therein. Now, don't conclude that I believe God teaches anywhere in his word that the church has a right to ordain an idiot to the ministry. But the point I want to make is, that whenever and wherever God says do a thing, we ought to do it; and if God has called me to tell the old, old story of Jesus and his love, I don't believe there is any power on earth that has the right to say no, not yet. I believe in educating the ministers of God's word as much as any man living, according to my capacity; but I do think that sometimes the churches and associations may, in the great struggle for education, lose sight of the fact that men and women have, in the days of yore, whose educational advantages were very limited, accomplished great things for God; and, if then, why not now? My observation is that some of our strongest are men who commenced preaching with very little education, and slowly but steadily pressed on toward the mark for the prize, of the high calling of God in Christ Jesus.

There is a great educational wave sweeping over the country, and I am glad that people are looking well to the culture of the head, but we should be very careful lest we fail to give the heart proper attention. I must confess that I have failed to see, in the case referred to, any move onward and upward, viewing it from a Bible standpoint, as I understand it.

In the conclusion of his article our brother says: Remember, a Baptist can be moved, only as you move his head.

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Oh, my dear, dear brother. Remember there is a motive power, the power of the Holy Spirit, which got hold upon Paul on his way to Damascus, and caused him to right about. Did this power affect only the head of Paul? No; it went further and changed his heart. This is the power that impels to action. Give me the man with the holy Spirit in his heart and a knowledge of the Bible, every time, first.

And then give him all the education possible.

Let us take heed, lest when we take these long steps, we step backward. Remember, I am always open to conviction.

Your brother in Christ,
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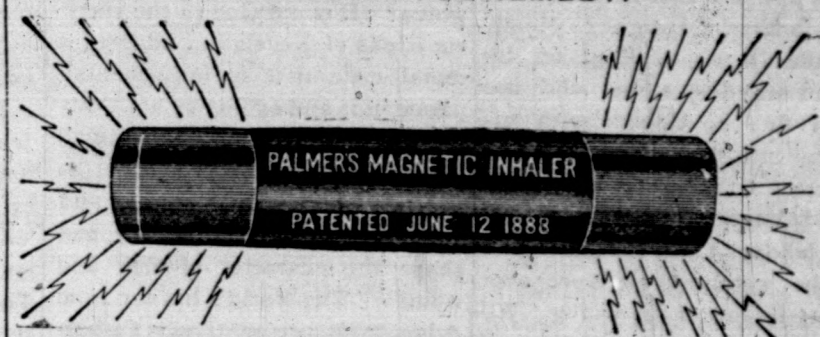
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Our Sunday Schools.

The Training of a Child.

BY F. R. CARLOSS.

UPON THIS DEPENDS OUR COUNTRY'S FUTURE.

In the last chapter of this tract I wrote about the educational reform of the South. In the succeeding chapter, I shall write of the moral and industrial reform, all of which are essential to a perfect type of manhood or womanhood.

The most powerful factors that enter into the moral development of childhood are formed in the home training. The future moral battle of this world is to be fought out around the cradle of childhood. God, our common creator, has ordained that the hand that rocks the cradle shall rule the world. The text book of the present age is childhood. "Show me the mother," says one, "and I will show you the man." All the good kings of Israel had good mothers, the bad kings had mothers. Three of the sweetest words in the English language are said by one to be, "Mother, home and heaven."

One of the world's greatest moral writers has said that he had rather be the mother of Dwight L. Moody than the Queen of England, for she had raised up a son who has shaken two continents with his powerful ministry. The same law of correct training and development belonging to the mental being, belongs to the moral. There must be watchful vigilance over the associations of the young. All the human family are creations of circumstances. They are made up, mind, soul and body, by their environments. The smile that appears above the earth can be easily trained to grow in a particular position, or it can be maimed and disfigured, permitted to be turned out of its direction. The tender soil must be pre-occupied by the seeds of knowledge and virtue, and wisdom's way must be constantly guarded by the vigilant parents. Where shall we go to find a correct knowledge of parental duty incalculable? What code of morals shall be adopted to instill into young and tender minds the principles of good citizenship? What do parents know of the conditions, circumstances and surroundings of human life, and where shall they go to obtain a perfect knowledge of the great laws that appertain to the moral development of their offspring?

Shall they adopt the teachings of cold materialism? Shall they go to any system of philosophy to find a successful system in order to

properly perform their tremendous obligations in the training and development of human life entrusted to them? Will their judgments, uninformed by any sure law of their being, guide them into the solution of this perplexing problem?

Now, weighing upon the hearts of millions of anxious fathers and mothers, as their boys and girls come upon the stage of life and become actors in the world's drama and take their places in the great, moving, pushing, world around them, joining either the unthinking, idle wrecks sweeping on over the pilgrimage of life to a destiny of eternal forgetfulness, or with busy brain, active heart and heart, moving into the currents of social, moral and industrial life, and making a name for themselves that will go sounding down the ages as prodigies of virtue and renown, making glad the hearts of good men and women around them as they practice the principles of peace on earth and good will to men?

Is there a book as old as the God of Creation which can solve the awful responsibility and give rules that can guide all of any age, sex and condition of human beings, all the way from the cradle to the grave? His not God in the sixty-six books of Revelation adopted a moral code that is fundamental, paramount and exclusive authority in everything that appertains to all human lives, and in proportion as they are thoroughly studied and applied, do they form the life and shape the character of men and women? The world's history from Adam to the present time is authoritative on this important subject, and men and women to-day, who are accomplishing the most good, are those who all their lives have drunk from this fountain of perennial life. Let the great laws emanating from God himself be perfectly taught and studied and practiced in every home, so as to raise up a race guided by correct ideas of mental, moral and physical life so as this nation shall become a race of beings who act the true part in all the great walks of life, and move "onward and upward" to a destiny of never-ending joy and delight, where there is an inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for you.

Delta Workers' Conference.

J. R. G. HEWLETT, CORRESPONDENT.

The Executive Board of the Deer Creek Baptist Association met at the Greenville Baptist church on Tuesday, Jan. 8, 1901.

On motion by Bro. R. A. Coh-

ron, the same officers—Brethren W. M. Burr and Stacy Lord—were elected to serve during this year.

The evening pre-arranged programme, Bro. Cohron was asked to make a brief report of his work as Delta Missionary.

The report was about as follows: "I have recently located two new pastors, Brethren M. R. Cooper and E. T. Moberly.

"Bro. Cooper serves the church at Belen for one-half of his time, giving the other half to Jonestown and Tunclet. The work at Belen is very promising, advancing from one Sunday to two Sundays per month.

"Bro. Moberly is located at Indianola for three-fourths of his time, this being an advancement of one Sunday per month.

"Bro. J. E. Barnett, also, has moved from the northern portion of the Delta to Leland. We gladly welcome Bro. Barnett into the Deer Creek Association.

"The work in the Delta is in a better condition, by far, than it has ever been."

At the close of this report, the Board asked Bro. Cohron to seek to organize more fully the work in the Delta.

If the Delta pastors will cooperate with Bro. Cohron, a great work can be accomplished.

The next item of interest that demanded the attention of the Board was the reading of a letter by Bro. Burr from Bro. Bailey, offering a column in THE BAPTIST for a weekly report of Delta news. This offer was unanimously accepted, and Bro. J. R. G. Hewlett appointed to gather and report such items of interest as might be obtained from the churches.

Bro. Hewlett earnestly asks the hearty cooperation of every Delta pastor in furnishing the above mentioned items of interest.

On motion, Bro. Stacy Lord was sincerely commended to the workers and churches of the Delta as a faithful, pious and efficient servant of Jesus Christ. May God's richest blessings now rest upon Bro. Lord's work.

By a unanimous and hearty vote of the Board, Brethren Cohron and Rowe were asked to appropriate enough money to defray Bro. Lord's necessary expenses in executing his work. Bro. Lord is not a preacher, but a consecrated lay member of the church at Greenville. May God send more such men to the Delta!

On motion, the Board adjourned to meet at Belzona during the Delta Workers' Conference, which convenes on Saturday before the fifth Sunday in March.

ITEMS OF WORK BY CHURCHES.

The Baptist church at Cleveland, composed of fifty-two members, has just finished a beautiful pastorium worth \$1,000. The church also gave the following contributions: Orphanage building at Jackson, \$13.40; Mississippi College, \$7.50; Ministerial Education, \$16.30; furniture for pastorium, by Ladies' Aid Society, \$50.

Cleveland supports a pastor for one-half of his time, and has paid every cent due him up to Jan. 1, 1901.

Merigold church has made another payment of \$35 on church furniture, and is supporting a pastor for one-fourth of his time.

Brethren, pray for the Delta work and help to send more laborers, for the field is truly already white unto harvest.

Cleveland, Miss.

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Rev. A. C. Darling, minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego county, New York:

"I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as 16 times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all.

Sincerely yours,
(Rev.) A. C. DARLING.

The venerable Mr. Joseph W. Whitten, of Wolfboro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend to others. It is a Sure Specific Cure and can not fail. Address The Church Kidney Care Company No. 401 Fourth Avenue, New York City.

Deaths.

Hon. Henry P. Cook.

Hon. Henry P. Cook died at his home, Heidelberg, Miss., Jan. 4th, 1901. He was born in Abbeville District, now a county, South Carolina, Sept. 6, 1825. He was a true and strong Baptist, a good and intelligent man, a loving and devoted husband and father, a true friend and a high-toned Christian gentleman. The Heidelberg Baptist church, his bereaved family, consisting of a widow and eleven children, his grand children and numerous relatives and friends will all miss him. May the Lord very abundantly help them all, and may they meet him in the better land. Amen.

J. R. FARISH.

In Memoriam.

WHEREAS, God, in his wisdom and providence, has seen fit to take from us our little friend, Charlie Bridges; and as we know God doeth all things for his own honor and glory; therefore be it

Resolved, 1st. That, in the death of little Charlie Bridges, the Sunday School loses one of its brightest members.

2nd. In school his beaming sweet face and loving disposition was indeed, as a Jessamine among the flowers. But our rarest flowers bloom for the shortest time.

So on the beautiful Christmas morning of 1900, he was transplanted into a fairer clime where flowers never fade.

"There is no death the stars,
Pass down and out of sight,
To shine upon a brighter shore."

3rd. That, we tender our heart-felt sympathy to the bereaved parents and other loved ones.

4th. That a copy of these Resolutions be sent to the family and to THE BAPTIST for publication.

ETHEL GATES,
EUNICE STEEN,
KELLS TRAYLOR,
ADDISON GATES,
Committee.

Aaron Jerome Buckels.

Our beloved friend and brother, Aaron Jerome Buckels, departed this earthly life for his eternal home on Jan. 9, 1901. "Roma" was born April 5, 1881, thus making him a little more than 19 years old. His whole life was conspicuous for his loveliness and Christian zeal. While quite young, he became an earnest worker for his Master, and the further out at sea he got, the steadier he sailed.

We knew him as a friend, as a student and as a Christian, and in it all, for his untiring efforts and loyalty, he merited all praise given him. His influence was for right and his desire for good. He aspired to noble things and often talked of the work he hoped to do. Surely it was only to stand upon Zion's wall, amid the dark and chilling storms of Satan's rage, and hold out a beaconing light to a perishing world that he wished to live; but God saw fit to call him home and give him his "crown that fadeth not away." He was sick for only a short time, during which he sang of his "blessed home" and "firm foundation" on which he stood.

Yes, he is gone, but not away; he has gone "home." May his life be treasured in our memories, and his example followed, then we shall meet him in the "sweet bye and bye."

Yes, dear Roma, thou art gone
To the regions of the blest;
With the angels art thou now,
And thy spirit is at rest.

Thou hast left thy mourning loved ones
In this sad vale of tears.
But they'll meet you, and they'll greet
you.

Ere the lapse of many years.

J. E. WILLS,
Smithdale, Miss., Jan. 21, 1901.

In Memoriam.

WHEREAS, in the providence of God, we are called to mourn the death of Mrs. Alice Traylor, who was called to her eternal home on Dec. 12, 1900, and

WHEREAS, we desire to express our appreciation of her life and work, and to place some token of our esteem in permanent form, in order that her loved ones may know the impressions which were left by her upon those who knew and loved her; therefore be it

Resolved, by the Woman's Aid Missionary Society, of Hopewell Baptist church, Ruby, Miss., that we recognize in the life of our sister all the cardinal virtues of a devout Christian.

As a wife she was considerate devoted and true; as a mother she was tender, gentle and self-sacrificing; as a daughter, affectionate; as a member of the church she was devout and unswerving in her duty; as a friend and neighbor she exhibited rarest qualities of heart and mind, grateful for every kindness and thoughtful for everyone with whom she came in contact.

In her life there was a supremacy of gentleness, unselfishness and purity—the world is poorer without the life of this best and truest of the good.

In her death she manifested unalloyed trust in Him whom she had taken as her guide and counselor in life.

May the God whom she loved and trusted bless her loved ones; guide them to the "Palace of Her King," where she dwells evermore with the radiant throng of the redeemed.

We hereby tender her family our sympathy and assure them of our prayers in this their great sorrow.

Resolved further, that these resolutions be spread upon our minutes and a copy thereof be furnished to the family, and also to THE BAPTIST for publication.

MRS. J. C. DAVIS,
" D. F. GATES,
" O. DULANEY,
" F. M. BARLOW,
MISS ADELIA MARTIN.

George Evans Watts.

After a lingering illness of 8 months in which his suffering was equaled only by the patience and fortitude of the heroic sufferer, George Evans Watts yielded up his noble spirit to the God who gave it. He was born December 25, 1870; was baptized at Clinton, Miss., during the session of '89, and was married to Miss Beatrice Draper, Feb. 28, 1892, and died at his father's home in Sunflower county January 1901. He was Circuit Clerk of Sunflower county at the time of his death, having been elected over a number of capable and trustworthy candidates. A large con-

course of friends attended the funeral services, among them many prominent citizens from Indianola and other sections of the county. After the usual religious services he was buried with masonic honors. A father and mother, a little son, a devoted wife and other relatives, and a host of friends mourn his untimely death. I have never known a more transparent nature—a more steadfast friend—a more unselfish spirit. A good husband, a good father, a good son, a good citizen, a good man—a Christian is dead! No, has fallen on sleep, and we shall meet again. May our Father's hand uphold his loved ones!

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in thine arms thou wilt thy child embrace,
When thou shalt open all thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful thou hast proved,
I shall be satisfied.

When this vile body shall rise again,
Purged by thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of him
Who for me died, with eye no longer dim,
And praise him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved and blessed at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness and the fear,
When thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

V. H. NELSON, Pastor,
Carrollton, Miss.

A Card of Thanks.

To the many dear friends from whom I have received letters of sympathy and condolence, in this my sad bereavement, I wish to say to one and all; I appreciate your sympathy and interest you have manifested in my behalf, for which please accept the profound gratitude of my heart.

W. H. FANCHER.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle.
Hall's Family Pills are the best.

Reduced Rates via Southern Railroad.

MARDI GRAS CELEBRATION

New Orleans, and Mobile, Ala.

—Feb. 14 to 19th, 1901—

On account of Mardi Gras celebration at New Orleans and Mobile, Ala., Feb. 14th to 19th, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans and return, and from all points on its lines to Mobile, Ala., and return at rate of one fare for the round trip. Tickets will be sold Feb. 12th to 18th, 1901, inclusive, and for trains arriving at New Orleans and Mobile not later than 12 o'clock (noon) of Feb. 19, 1901. All tickets limited to return until March 7, 1901.

For further information call on Southern Railway ticket agents.

An Expression of Thanks.

Recently, I addressed a number of postal cards to some of the best pastors and most prominent brethren in the State, asking them to aid me in disposing of the remaining copies of Baptist Annals. Many of them promptly and generously responded. I wish publicly to acknowledge their kindness, and to express my sincere thanks. One thousand and copies of Baptist Annals were brought out for me by the American Baptist Publication Society. I now have on hand about one hundred and fifty copies for sale. I shall not have a second edition published. I assuredly thank the Baptists of the State for the cordial reception they have given my little book. I shall be glad to dispose of the copies I have on hand, as I feel that I must do so before beginning a larger service for the people whose generosity has placed me under contribution to them. Baptist Annals is now selling for 50 cents a copy, or to new subscribers, the book and THE BAPTIST for one year, can be had for \$2.25. If you wish the book, write to me at once; if you wish Baptist Annals and THE BAPTIST for one year, write to THE BAPTIST, Jackson, Miss.

Z. T. LEAVELL.

Woman's Work.

How It Comes.

BY MARGARET E. SANGSTER.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heart-ache.
At the setting of the sun,
The tender word forgotten
The letter you did not write,
The flower you might have sent dear,
Are your haunting ghosts tonight?

The stone you might have thrown
Out of a brother's way;
A bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand,
The gentle and winsome look,
That you had no time or thought for,
With troubles enough of your own.

These little acts of kindness
So easily out of mind,
These chances to be angels
Which even mortals find,
They come in night and silence,
Each chill, reproachful strain,
When hope is faint and flagging,
And blight has dropped its chain.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late,
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-ache
At the setting of the sun.

The Tradespeople.

The swallow is a mason.
And, underneath the eaves,
He builds a nest and places it
With mud and hay and leaves.

The woodpecker is hired at work;
A carpenter is he;
And you may find him hammering
His house high up a tree.

The bulfinch knows all practices
The basket maker's trade;
See what a cradle for his young
The little thing has made!

Of all the weavers that I know
The chaffinch is the best;
High up on the apple tree he weaves
A cozy little nest.

The goldfinch is a funder
A skillful workman he;
Of wood and threads he makes a nest
That you would like to see.

The cuckoo laughs to see his work;
"N't so," he says, "We do
My wife and I take other nests,
And live at ease—cuckoo!"

Progress in Mexico.

At the International Missionary Union at Clifton Springs, Dr. A. T. Graybill, of Mexico, in giving an account of his work, said in part: "There are people who think we ought to make an apology for taking the gospel into Mexico; that we are interfering with the rights of the priesthood. It is the people who have asserted them-

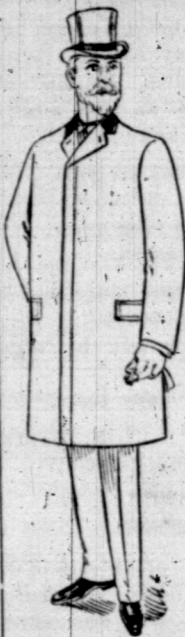
selves, and have risen en masse and declared that the church must be separated from the state; that the people should not be forced to pay tithes, but should give voluntarily. The government built schools, and religious liberty was established in 1847. Three hundred years ago the people said: 'If you send Bibles we will burn them; if you send missionaries we will imprison them.' Now they say: 'Send on your Bibles and we will read them; send your missionaries and we will hear them.' Not only has the call come from the people, but from the government."—*Missionary Review.*

Dogs that Can Tell the Time.

The Oriental express, the famous train from Paris to Constantinople, arrives, it seems, three times a week, at a certain hour in the afternoon. When the train comes in there are always many dogs ready to receive it. Before the passengers have had time to get out, the dogs jump into their carriages and search everywhere under the seats and in the corners for scraps of luncheon left by the passengers; and when they have found all the pieces they go away. The remarkable thing is that they never come at any time except when the Oriental express is due; that they never make a mistake in the day, and always remember that between Friday and Monday there are two days and not one. They pay no attention to local trains, because little or no food is left in them owing to the short rides the passengers take. Exactly the same knowledge of the time table and of the difference between local and long-distance trains has been noticed at the stations of the Asiatic railways in Scutari, across the Bosphorus.—*St. Nicholas.*

A Young Philosopher.

He was trudging along, whistling merrily and looking so eagerly into the shop windows that he never noticed a slight unevenness in the pavement, and consequently he tumbled headlong, relates a writer in the *Sabbath School Visitor*. It was a hard fall for so small a unit, and a good-natured man who helped him to his feet expected to hear some loud wailing. But he didn't. The little face had grown very sober and the whistle had died away, but there were no tears in the great brown eyes. "You don't cry easily, do you, my little fellow?" the man remarked, with involuntary appreciation of his grit. "What's the use of crying?" said the diminutive philosopher; "it



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Harp of Life

This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller. We have agents now reporting 40 orders a week. Description of book for the asking. Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veramba Beaver Overcoat, long, short or medium cut as you desire with velvet collar and double-warp Italian lining, finely tailored throughout, as an absolute free premium. Write us at once for particulars of this offer and sample of cloth from which the overcoat is of at once. Or, better send 50 cents for outfit on "Harp of Life" and begin business at once.

The Southwestern Company,
Publishers and Manufacturers,
NASHVILLE, TENN.

Mention THE BAPTIST.

doesn't help the hurt any. I shall just try to be more careful next time."

Negro Colonists in Africa.

Four colored men who a short time ago sailed from New York for Africa constitute a unique contribution of the United States toward the higher development of the Dark Continent. These young men are from the Tuskegee Industrial Institute, and are the product of Booker T. Washington's devotion to the cause of his fellow negroes. They are on their way to a colony called Togo, on the west coast of Africa, north of the coast of Guinea, between Dahomey and Ashantee. It is a significant illustration of the revenges of time that these four negroes, whose ancestors were slaves, are to labor in that part of Africa from which the largest number of slaves were taken for the American market. They have gone to Africa under the auspices of the German government to instruct the natives of the German colony in cotton-raising and general agriculture. Ten bushels of cotton seed, a cotton gin, lumber wagon, a stock of vegetable seeds, and a full outfit of agricultural tools are part of their equipment. It is natural that the work of these four men should be watched with vigilance and solicitude by many people, since the expedition is not only the most important step in the development of the cotton industry since Whitney invented the cotton-gin, but the presence of these men among the natives—who will gradually become acquainted with their history—cannot but have an uplifting influence upon them, especially when they learn that their instructors are but a generation from slavery.—*The Chautauquan.*

Wanted.

At Hillman College, Clinton, Miss., a first-class matron and house-keeper.
GEO. WHARTON, Pres.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., January 8, 1901.
Mr. W. H. Jones, Vicksburg, Miss.
Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits, and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.

W. E. LOWREY.

EXCURSIONS TO THE WEST.

The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

February 5th and 19th.
March 5th and 19th.
April 2nd and 16th.
May 7th and 21st.
June 4th and 18th.

At one fare plus \$3.00.

These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

For rates and other information address

ELLIS FARNSWORTH,
H. D. WILSON, T. P. A.
P. & T. A.
3104 Main St., Memphis, Tenn.

Temperance.

The Saloon is a School of Vice.

The saloon is open day and night, seven days of the week, three hundred and sixty five days in the year. Teaching idleness, anarchy, infidelity, vice, gambling, vulgarity, obscenity, profanity, and every form of evil. It is a standing invitation to all that is in men and women which is corrupt and corrupting. And I have men to tell me that the blind tiger is worse than open saloon, one is outlawed and has its existence because the officers perjure themselves and the other is legalized and any man that casts his vote is in direct and vital partnership with the saloon business. The law does not give the right to sell liquor and he can only sell it by special dispensation and if the voter or signer of petition cease their part of it the liquor business will stop. The people have the right to bestow or withhold this privilege. Any man that names the name of Christ that has ever cast his vote "For the sale" or signed a whisky petition or gone on the bond of a liquor seller should be ashamed of himself.

2,500,000 saloon votes control 4,000,000 American votes.

The devil's most helpful ally—liquor traffic.

The saloon in politics—the devil's chief agent.

The greatest drunkards were once moderate drinkers.

Intemperance—the greatest foe to religion.

The fruit of the vine is the creature of God; the intoxicating wine is the creature of man.

Chicago has 600 churches and 6,000 saloons and they have been kept open 7 days in the week, but a man named Hall is having some of them "pulled." Last Monday he had Palmer, of the Palmer House up, and he was fined the minimum fine of twenty dollars and costs, and he promises to obey the law. It may be the means of making Chicago dry on the Lord's day.

Your money or your life, demands the highwayman. Your money and your life, demands the liquor seller.

The Saloon-Keeper, Devil and Death.

The Rams Horn, Jan. 19, 1901, has a cartoon, a burly saloon-keeper, with his white apron, keg of beer and tumbler in the lead, next the devil with sin on his forehead and a skeleton with scythe drawn just behind the devil, all

with one foot uplifted with the following poetry:

Tramp, tramp, tramp, on errands of ceaseless woe,
Tramp, tramp, tramp, in their order of rank they go.

And follow the tread
Of their leader ahead,
Duch one Humanity's foe.

Brazil.

FIVE CURSES OF BRAZIL.

Even a brief residence in Brazil discloses in a very short time the five great evils which blight this people, namely, immorality, drunkenness, shiftlessness, ignorance, and superstition.

Throughout Brazil, a medical man meets with an incredibly large number of persons with diverse forms of venereal diseases. This gives *prima facie* evidence of the shockingly low state of morality among the Brazilians. The vilest sort of home-made rum, known as caxaca, is found everywhere, even if there is not another thing to be had. The laziness and shiftlessness of the low-class of Brazilians is almost incredible. In a country abounding in natural wealth, the people have absolutely nothing. The traveler who attempts to pass through the interior expecting to buy his food on the way, stands a fair chance of starving, for, instead of selling to you, the people expect to buy from you, whenever you make a landing.

The last two evils, ignorance and superstition, go hand in hand, and it is frequently claimed that the people of Roman Catholic countries are charged with ignorance by Protestant missionaries from motives arising out of our religious prejudices, and that the picture is generally overdrawn. Critics of that sort ought to come to the interior of Brazil. It is a good place in which to study a people over whom the Roman Catholic clergy has had undisputed sway for centuries, entirely free from anarchistic and atheistic influences. I have found a great deal of atheism among the Brazilian merchants, but they dare not profess it openly; fear makes them bow to the dictates of the church, though they secretly despise its shallow teachings.

GEORGE R. WITTE.

Cures Cancer.

Cure guaranteed of the worst case by taking four to sixteen bottles of B. B. B. (Botanic Blood Balm). Have you aches in bones or joints, ulcers, persistent eruptions, scrofula, sore mouth, gums or nose, festering eating sores, cancer? Then B. B. B. will heal every sore, make the blood pure and rich, and stop every ache. B. B. B. tested thirty years, and cures especially the deep-seated old cases. Druggists, \$1. Trial treatment free by writing Blood Balm Company, Atlanta, Ga. Medical advice given.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1896.

SEAL.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Hall's Family Pills are the best.

When Traveling
Make No Mistake,
But see that your ticket
reads via

QUEEN & CRESCENT
ROUTE
NEW ORLEANS & NORTH EASTERN R.R.
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Through Tickets to All Points.

SOLID VESTIBULE TRAINS.
FAST TIME CLOSE CONNECTIONS,
THROUGH SLEEPERS.

For full information, call on your nearest Queen & Crescent Ticket Agent, or address:

R. J. ANDERSON, A. G. P. A.,
New Orleans, La.
Geo. H. SMITH, G. P. A., New Orleans,
Feb 9-11

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggist refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

THE A. & V. RY. CO. MARDI GRAS.

Mardi Gras Celebration, Mobile, Ala.,
Feb. 14th to 19th, 1901.

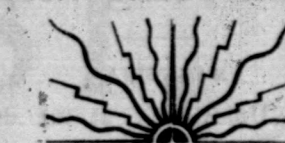
For the above occasion tickets will be on sale Feb. 12th, 13th, 14th, 15th, 16th, 17th and 18th, and for trains reaching Mobile not later than 12 o'clock, noon, Feb. 19th.

Rate—One first-class fare for the round trip, with final return limit, March 17th, 1901.

Any further information cheerfully given.

H. J. HAMMET, T. A.
Geo. H. Smith, G. P. A., Jackson, Miss.
New Orleans, La.

Write Quick For FREE
POSITIONS GUARANTEED.
Under \$3,000 Cash Deposit.
Railroad Fare Paid.
From all parts of South America. Very Cheap Passage.
Complete Alabama Baptists' Convention.



MORE THAN
A BILLION
OF DOLLARS

On
DECEMBER
THE 31ST
1899

The Mutual Life Insurance Company of New York

RICHARD A. McCURDY, Pres.

HAD

\$1,052,665,211 of Insurance
in force

It has paid policy-holders since
1843 - - - \$514,117,946

and

Now holds in trust for them - \$301,844,537

Careful Investments.
Liberality to the Insured.
Prompt Payment of claims.
The most liberal form of Policy Loans to the Insured.

HAVE
BROUGHT
THESE
GREAT
RESULTS

Reserve Liability Dec. 31, 1899

\$248,984,609.00

Contingent Guarantee Fund

\$47,952,548.00

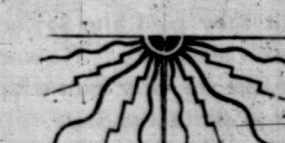
For full particulars regarding any form of policy apply to

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618 COMMON ST.
NEW ORLEANS, LA.

R. P. Moore
Agent

JACKSON, MISS.



Baptist Young People.

MAGNOLIA

The Union met at the usual hour. The devotional part of the meeting was conducted by our new president, Mr. W. P. Lee.

Our new pastor, Rev. J. E. Thigpen, gave us an interesting talk, and, by his help, we hope soon to have a more prosperous Union.

Owing to the fact that we had just received our Topic Cards, we only made arrangements for our next meeting.

There being no further business, the Union was dismissed with a song and short prayer by our leader.

NANNIE WALKER, Sec.
Magnolia, Miss., Jan. 27, 1901.

CLINTON

Last Sunday, a week ago, the Clinton Union elected new officers, the election resulting as follows:

President—O. F. Ireland.

Vice-President—Paul Holland.

Secretary—Miss Clara Moody.

Treasurer—Miss Ruby Barefield.

The retiring officers, who have been twice honored, wish their successors the same hearty co-operation and generous confidence which was their good fortune to enjoy, and bespeak for them a useful and successful administration.

Recently, eloquent and inspiring addresses were made before the Union by Mr. J. R. Nott, who represented Mississippi College at the State oratorical contest last year, and Mr. Lowrey Love, one of the most popular and promising Juniors of the College.

Last Sunday the psalms prescribed for the week were entertainingly reviewed by Messrs T. E. Snider, W. D. Hilton, P. W. Berry and C. W. Thigpen, and a beautiful musical selection was rendered by Mrs. Carter Johnston, assisted by Miss Helen Lovelace on the violin.

C. H. BROUGH.

Pastor O'Brian seems to be starting well with his work at Steen's Creek. If we mistake not, he said, when in Jackson the other day, that they had organized a Union with a membership of forty, which makes it one of the largest in the State. He also made a good report of Mountain Creek—on his first visit they paid him \$27.00 in advance on his salary. Now wonder he feels like the very man who has the best work in the State. And what Mountain Creek did in this particular, every other church in Mississippi can do. Has your pas-

tor received any salary in advance? All our young people should take a lively interest in the matter of church finances.

We asked, some weeks ago, for the officers of certain well established Unions to favor this department with a short but full write-up of not how a Union ought to be conducted, but how these certain Unions were being conducted.

The replies thus far have been very interesting. All of them show a carefully prepared program which is rendered with earnestness and enthusiasm. The Christian Culture Courses are being carried right along in addition to the devotional feature. If you only have the devotional meeting you are falling short of the greatest excellence possible for your Union, which comes from taking the studies and readings in *Missions*, the *Life of Christ*, and the *Daily Bible Readings*. By all means carry these along with your other work.

Where it is necessary, the pastor ought to take the lead in all this work, as some of our pastors do, and work with his young people and show them how it is to be done. The pastor who takes the president of his Union into his study for prayer and instruction in this work, will soon find himself surrounded by a strong body-guard of church workers—and some of our pastors are doing this very thing, for did you not read it in their reports?

It is very easy to sit down and lament that there is a great opportunity, but no one to use it for the training of the young folks specifically in the work of the churches; but it is altogether a different thing to take hold of such material as you have and use that for purposes that will redound to God's glory and the efficiency of the churches in the future.

MARDI GRAS

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The Carnival this year will surpass in splendor any previous period.

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For tickets or further information, call on your nearest railroad agent, or write

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Rate—One first class fare for the round trip, returning limit March 17, 1901.

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Monday noon, Feb. 18th, arrival of REX.

Monday night, Feb. 18th—PORTEUS.

Mardi Gras, noon, Feb. 19th—REX.

Mardi Gras, night, Feb. 19th—COMUS.

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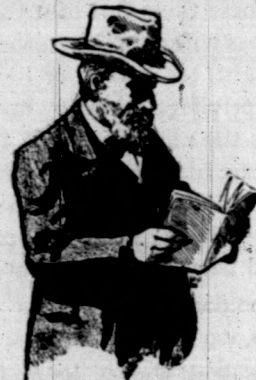
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